1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

[356] Easter the wife whitewashes the house, the wall around the yard, and the
[249] oven, even pressing her husband into service should this be necessary. She
[251] strings tobacco leaves in late summer; she also strings peppers and onions
[236] to hang under the eastern eaves or on the door post. After the shearing is
[251] done in the spring, she is anxious to get the wool washed and hung up to dry in festoons around the yard; she dries beans on a blanket out in the yard or, if she lives in Southern Greece or the islands, uses the cement cover of the cistern for the beans as well as for drying figs and almonds.

231 The so-called home or house animals — one or two sheep or goats, which
462 are often petted, and the donkey — are under her supervision much of the time, although the man on his way to the fields may take the smaller animals with him and stake them out to graze. The women also have full responsibility for poultry except around Attica, where commercialized poultry raising also absorbs the attention of the men. Caring for the swine and a family cow, should there be one, is a woman's job. But the men will assume responsibility for a herd of cows, a flock of sheep, the oxen, or any horses. When new homes are built, special stables for these animals are provided in the yard. The women are busy, as would be rural women anywhere, when a pig is slaughtered. As a matter of fact, every member of the family usually participates in some stage of the proceedings, looking upon it as a gala occasion, more fun than work.

462 Although gardening is looked upon as woman's work, the man usually
[241] prepares the soil and leaves the planting and cultivation up to the woman.
[231] Nor is he apt to help when his daughter goes out with a neighbor woman to gather acorns for the pigs, even though it means that one of the women has to spend most of the afternoon up in the trees shaking down the acorns to the woman below.

462 Woman's participation in field work is gradually changing throughout
241 much of Greece. In Polygyros, the chief city in the Chalkidike Peninsula,
178 the men proudly point out — as they do in Crete — that women do not work in the fields. More and more the men are taking over the field work and the cutting of wood, in which they formerly expected the women to help. One still will see many women out in the fields chopping cotton or planting rice, with a man — apparently directing them — sitting down in the shade. As the Bishop of Messenia pointed out, many of the women working in the field are widows, or their husbands are away at work, at the market, or perhaps sick. He thought that the Greek women working their own land were better off than American women employed in factories, although the Bishop did not know that one third of the Greek labor force insured under sickness and pension plans (which means paid employees covered by government regulation) was made up of women.[12] At harvest time, too, the women wield their sickles day in and day out in areas where the mechanical harvesters

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1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1
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tobacco is the only product they can raise due to the lack of additional land. I think this is the reason why the Mission sent somebody to do a study of the village in 1952" (personal communication).

Chapter VI. The Changing Life of the Shepherd

1. It is of interest to note the breakdown by products on a percentage basis for the total income from sheep. Figures for Greece are taken from C. S. Stephanides, "Sheep — Man's Best Friend in Greece," *Foreign Agriculture*, XII (July 1948), 153–155, as is the quotation about the characterisitcs of the Greek sheep used in the text of this chapter. Kentucky figures are from C. D. Phillips and J. L. Pearson of the University of Kentucky College of Agriculture.

	Greece	*Kentucky*
Milk and milk products	45.10	
Mutton	14.26	
Lamb	24.77	84.00
Wool	8.68	16.00
Hides	7.19	
	100.00%	100.00%

2. Although this chapter is primarily concerned with some of the human factors in the small livestock industry, the table below will give some basic information for those interested in livestock numbers and products. These data are based on official Greek Ministry of Agriculture figures.

Total Number of Sheep and Goats, Greece (In Thousands)

Period	Sheep	Goats
1935–38 (average)	8,304	5,111
1938	8,139	4,356
1945	6,262	3,066
1946	7,228	3,462
1949	6,785	3,629
1954	8,738	4,643
1957 (estimate)	9,300	4,900

3. See P. J. Iliopoulos, *L' Attique au point de vue physique et économique* (Athens, 1951). Three other studies that deal with sheep production are: P. H. Kontos, *Dase kai ktenotrophia eis ten Hellada apo oikonomikes kai politikes apopseus* (Forestry and Livestock Production in Greece from the Economic and Political Aspect) (Thessalonike, 1932); G. D. Kyriakos, *E Ktenotrophia mas* (Our Livestock Industry) (Athens, 1941); V. Handziolos, *To Provlema tes ktenotrophias en Helladi* (The Problem of the Livestock Industry in Greece) (Athens, 1941).

4. The description of the three systems of grazing practices (Vlachs, village ranchers, and village farmers) is taken from the American Embassy, Athens, Report No. 1056 (February 29, 1952), p. 13.

5. The study of transhumance as a habitat adjustment is almost a field in itself and will not be tackled here. Suffice it to say that I recognize the difference geographers make between transhumance and nomadism. Nevertheless, in the next section on the "nomads" of Epirus, I have followed conventional practice in thus alluding to these people, although most of them may actually be practicing transhumance rather than nomadism.

6. An interesting source in this connection is Jovan Cvijic's *La Péninsule balkanique, géographie humaine* (Paris, 1918). This was published in French before it

2: Friedl E-5 (1955-1959) 963 EH1 Greece EH1
Vasilika

help in the care of fruit trees that the provincial government had arranged to plant on the highway near the village.

The farmers are willing to try some variations if they can use the techniques they know and understand. Cotton prices had been low in 1958. In 1959, therefore, about four or five of Vasilika's farmers planted some of their cotton lands as melon patches, intending to sell the produce in Levadhia or in Athens. By 1961, they had gone back to raising cotton, because the experiment had failed. One of Vasilika's farmers prefers to use his irrigated land as a truck farm, and he and his son sell the produce in the surrounding villages. He argues that with a vegetable crop the cash returns are faster and he incurs fewer debts.

Livestock

Each of the farm-owning households also maintains some animals. One or two horses, a mule or a donkey, some five to twenty sheep, and one or two goats constitute the range of livestock ownership for each household. The horses, as we have seen, pull the plow and the cultivators in the fields. Together with the mules and donkeys, they also serve as pack animals. The pack saddle of wood and leather is of a design that has remained virtually unchanged from Homeric times. It is used not only for carrying loads, but also for carrying people who ride sidesaddle among the paths, through the fields, and between the villages. Sidesaddle is the normal riding position for both men and women, but in the spring, when the horses are let out to pasture on the hillside, the young men of the village sometimes ride them home bareback, astride, galloping and whooping in what they call *kaouboi* fashion.

The villagers do not give their animals individual names, and they take no particular care to keep them physically comfortable. They will hitch them in the shade of a tree in the fields if that is possible, but the farmers may not remove the saddles for an entire day. The animals are beaten with switches and kicked to make them work, and children are permitted to tease donkeys. Nevertheless, the villagers occasionally pat one of their beasts and sometimes encourage children to kiss the ears of a horse and to feed it a lump of sugar.

Sheep, except for the lambs, are cared for by the shepherds. Of a hardy mountain breed capable of surviving the rigors of Greek pasturage and climate, the sheep as milk and wool producers augment the food supply and sometimes the cash of the farmers. Sheep milk is rarely drunk in liquid form, but yoghurt and cheese are prepared from it. The white cheese is a staple of the villagers' diet. They eat yoghurt less frequently and prepare it only as a special dish in milk season.

The villagers raise a special lamb each year to slaughter at Easter, but otherwise rarely eat lamb or mutton. They will consume a sheep that dies of age or disease, and they slaughter sheep for some special occasion such as a wedding, or someone's name day. At shearing time, wool is boiled in large kettles, washed in the river, sent to town for carding, and then dyed and spun into thread at home by the women.